CHAPTER 1

INTRODUCTION
CHAPTER-I
INTRODUCTION

Once upon a time there was a king ---------- thus ran fairy tale that had been
amazingly attracting “people” of all ages and both sexes. The king, the queen, the prince,
the princess, the monster, the dacoit, the dragon all attracted all ‘for there “handsome” or
fearsome’ qualities. These qualities pertain to physical, psychological environmental,
cultural and ethnic perspectives. In India “Hanuman” attracts more interest than “Tintin”;
“Sabu” is more accepted then the “selfish giant”. The consistency of the character with
the consistency of the environmental and other factors makes the character acceptable ‘or
rejectable’.

This attraction’ or rejection’, the character and the reader or viewer the end
result of the “conflict” of “personalities” of the two personalities is mental quality that
has been “fitted” to in the physical quantum. These qualities of a person are personality
and the style of expression is trait’.

“Atmanam vedhi”- to know thyself, to know more about everything including
one’s own-self and then one’s own – inner-self, the introspection. Scientific study divided
the human in to two components- ‘Mind and Body’. Mind and body are separate entities
yet they interact with each other through pineal body of brain. Homeopathy proposed that
mind and body these two are inseparable. Mind is the product of matter, functioning in a
special way and all psychological events are determined by mind, from which thought
originates. Mind is the essence of person. The essence arises from his mental functions
which permit MAN to think, to perceive, to learn, to remember, to solve the problem, to
communicate through speaking and writing, to love and hate, to create and destroy. These
expressions are closely related with the way the brain functioning. Without the brain
mind can not exist and without the manifestations of the behaviour, the mind can not be
expressed or known.

Right attitude of mind is held to be the exclusive determinant in curing or
preventing illness by avoiding stress and tension. While it is certainly true that a hopeless
or pessimistic outlook on life, repressed psychological conflicts and tension do result in organic pathology, and that positive imaging helps in restoring as well as maintaining health, it is true that no one alive can wholly avoid tension, stress, conflict, reparations, depression and disappointment. Indeed, psychological complexes and critics are building stone off personality traits (Whitmont, 1948). Personality used in various senses both popularity and psychologically, the most comprehensive and satisfactory being the integrated and dynamic organization of the physical, mental, moral and social quality of the individual. Trait is a single or group of characters that individualize a person. Every person bears some peculiar characteristics that differ one from the others. These differentiating characters individualize one from the others. Such individualizing characters are known as trait (s) or trait is psychosomatic expression of most individualizing character (s).

Personality traits are the mirror of the person or patient which reflects the inner characteristic of an individual, “the some of an individual characteristic as they are potentially determine at the moment of fertilization”.

The special interest the present study is concerned with personality traits in the lights of homoeopathic psychology. Personality trait constituted by psychological trait and physical trait. In homoeopathic science, Man is treated not the disease and man is represented by his/her personality traits or mental make up. So, importance of mind for homoeopathic physician is undisputed. It governs man, evolves and controls him, makes and unmakes him. To treat the patient his personality traits matched with personality sketch of remedy. Mind has the capacity to express itself to a large extent, through the corporeal part of the human body. Therefore, to know the man behind the sickness, it becomes mandatory that one should know the mind in respected all its normal functioning, its aberrations and manifestations for understanding illness and treating sick people consist of something more than knowledge of disease i.e. personality traits.
The environment

All behavior is dependent on both heredity and environment, and heredity and environments are not additive, but interactive. The two proportions are 100 percent heredity and 100 percent environment. Trying to obtain variance proportions of heredity and environment in personality is like asking how much the area of a rectangle is due to length and how much due to width.

Certainly, there are genetic and environmental factors without which a person cannot survive and without which a personality cannot express itself. However, behaviour genetics can get at that part of human expression which shows individual difference and can apportion the cause of difference to genetic and environmental effects. Therefore, there is a strong association between personality and health.

Link between personality and health

<table>
<thead>
<tr>
<th>Biological Predisposition</th>
<th>Personality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unhealthy Habits</td>
<td>Physiological Abnormalities</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Organic disease</td>
</tr>
<tr>
<td></td>
<td>Sick Role</td>
</tr>
<tr>
<td></td>
<td>Illness</td>
</tr>
</tbody>
</table>

Study of Traits:

Astrological study believes that the earth being a heavenly body is under constant influence of other bodies. Moon also influences human mind. A full moon night makes many a person excited or depressed. Studies of star influences – provide with information about psychosomatic and sexual behaviours of individuals.
Every human has appetite, passion and reason. As per Aristotle, the father of Physiognomy that certain orders are peculiar of health and disease. Certain person would be prone to certain diseases. He mentioned lymphatic, sanguine, nervous and bilious temperament and attributed to certain disease to these condition and suggested treatment accordingly.

Hippocrate described human temperament in terms of the so called bodily humours - Sanguine (hopeful and cheerful), Meloncholic (sad and depressed), Choleric (angry) and phlegmatic (slow and apathetic).

Galen described Sanguine (Fair-skinned with local stains, short necked, obese, has tendency to bleed easily, angered and cooled), Billious (ardent, hypochondriac, miserly, double minded), Phlegmatic (Pale, anaemia, do not improve easily), Meloncholic (Predisposed to disease of lung, has lax joint). Nervous (Variability in facial expression, anxious, predisposed to convulsive disorder. Claud Siguand describe traits as Respiratory group (small trunk, muscular body active, sympathy sicker), digestive group (hypersensitivity, ill tempered, non co-operative, strong willed, has a tendency to fall ill). Muscular group (well built body, sober, attention defiant) Cerebral type (hot tempered, has large head, innumerous).

Bose described the categories as Hypotonic (well build body, premature developments, rounded body), Mesotonic (average built, psychological make-up is slow) and Hypertonic (slow growth, peevish, thoughts of suicide).

Nobel used the term “calcic constitutions” which are carbonic, phosphoric and fluoric, combined carbon and calcium; phosphorus and calcium; fluorine and calcium respectively. Calcium, phosphorus and fluorine play important role in healthy living, in diagnosis, management and treatment of patient. These elements play role in changing physical and mental activities and the traits could be traced in family and generation. The carbonic trait (rigid body, straight talk and walk, gracefully, work slowly, intelligent, logical, wants everything in order, sympathetic). The phosphorous (weak, lean, thin and tall, sensible, expressive, delicate, enthusiastic and easily depressed, narrow thorax, changeable mood, proud and graceful attitude, perfectionist, live in fancy, intelligent,
ambitious). The fluoric type (unstable, changeable, regular life style, cannot stand erect, knee knocking, walks quickly in jerky step, quick understanding, work fast that ends in disorder, capricious, anxious, undecided, frightened easily, always keep oneself busy.

According to Grauvogl types may be taken as Oxygenoid (an asthenic- attitude, work too much, mentally highly alert), the carbo-nitrogenoid type (easily tired mentally), and Hydrogenoid type (sensitive to humid weather, slow in understanding, apathetic and obese).

Hahnemann, an inventor of Homoeopathy, has described three traits i.e. Psora, sycosis and syphilis Miasm.

According to Vithoulkas, (1979) in The Science of Homoeopathy. Interaction of mental, emotional and physical planes as governed by the dynamic plane, which permeates the entire organism on all level.

Sankaran (1999) narrated, four personality types i.e.

(i) Acute personality which has two phases
   (a) Compensated
   (b) Uncompensated

Vital energy flows from the center to the periphery from mind to organ. In order to attain a cure, physician must refer the physiopathological mechanism directly to their main cause which resides in the mental state. This mental state shows unique, peculiar traits that determine patient's individuality to search remedy (Paschero in holistic approach).

In Homoeopathy, it is the Man and not his disease that is treated and Man lives in his willing and understanding, which present every where in body and are responsible for transmission to the centre.

Genes have a triplet code i.e. genetic code which inherited from the parents which constitute the individual and carry a family traits, these genetic traits express themselves through emotion, fear, anxiety, love, hate, attachment, courageous, audacious, timid, angry and haughty i.e. personality traits. So a proper prescription to view the law of cure. .

3. A trait is more than a generalized habit.
4. A trait is dynamic, or at least determinative.
5. The existence of a trait may be established empirically or at least statistically.
6. Traits are only relatively independent of each other.
7. A trait of personality, psychologically considered, is not the same as a moral quality.
8. Acts and even habits that are inconsistent with a trait are not proof of the non-existence of the trait.
9. A trait may be viewed in the light of the personality which contains it, or in the light of its distribution in the population at large.
thought”. To clarify his definition, Allport went to discuss what he considered to be its key concepts:

Allport’s definition of personality clarified the nature, operation, and purpose of the concept of personality as an expression of uniqueness.

**Basic Concepts of Allport’s Theory**

The basic concepts of Allport’s theory reflect the emphasis on traits to help define and express each individual’s unique personality. Allport’s viewpoint focused on the classification and operation of traits.

Allport (1931) puts forward his classic doctrine of traits:

1. A trait has more than nominal existence.
2. A trait is more than a generalized habit.
3. A trait is dynamic, or at least determinative.
4. The existence of a trait may be established empirically or at least statistically.
5. Traits are only relatively independent of each other.
6. A trait of personality, psychologically considered, is not the same as a moral quality.
7. Acts and even habits that are inconsistent with a trait are not proof of the non-existence of the trait.
8. A trait may be viewed in the light of the personality which contains it, or in the light of its distribution in the population at large.

Allport emphasized that it is the trait and not the stimulus that was the driving force behind behaviour that expresses personality.

Whatever they are called they may be regarded as playing a motivation role in each act, thus endowing the separate adjustments of the individual to specific stimuli with that adverbial that is the very essence of personality.

**Traits are the Basic Unit of Personality**

The trait is the basic unit of study for personality (Winter& Barenbaum, 1999). Defined a trait as a “a neuro-psychic structure having the capacity to render many stimuli-functionally equivalent, and to initiate and guide equivalent (meaningfully
consistent forms of adaptive and expressive behavior”. Thus, he assumed that traits are real within the individual and that they consistently guide the individual’s thoughts and behavior across a variety of situations.

**Common Traits and Personal Disposition as Expression of Uniqueness among People**

Allport made a distinction between common traits and personal dispositions (or individual traits). The importance of this distinction has to do with attempts to understand the personality of an individual. Common traits refer to those traits possessed in varying degrees by all people. The nomothetic approach to the study of personality involves making comparison of personality involves making comparisons of individuals or groups of individuals on certain common traits. Allports noted that the utilization of the nomothetic the personality of different people could be used for investigation the nature of personality and establishing general laws of behavior. Thus, common traits give us information involving comparisons between people rather than information about the personality of specific persons (Borkenau, 1993).

Where as, the idiographic approach to the study of personality is characterized by the detailed study of the expressions of a single individual in a variety of different ways in different situations.

**Allport's Nomothetic and Idiographic Research**

Allport used the nomothetic approach primarily when comparing the personalities of different people. The typical nomothetic study might involve having groups of people complete a survey, questionnaire, or personality test and then comparing the scores of people in the different groups. Allport opened a personality test that assessed six basic values:

1. Theoretical (e.g., discovering truth).
2. Economic (e.g., being pragmatic).
3. Aesthetic (e.g., seeking and appreciating beauty).
4. Social (e.g., value helping others).
5. Political (e.g., interested in power).
6. Religious (e.g., desiring spiritual fulfillment).

Allport assumed that each person would combine these six values in a particular fashion to form a “philosophy of life”. This philosophy of life would give meaning to the things people do and decisions they make. More will be said about Allport’s approach.

**Traits**: The basic unit of personality serving to influence an individual’s thoughts, feeling, and behavior in a consistent manner across a variety of situations.

Example: Your trait of extraversion will determine your thoughts about going to social events, feelings about being invited to a party, and behavior at the party.

**Common Traits**: Traits possessed to some degree by all people and used compare the personality of different individual or groups of individuals.

Example: Achievement motivation in groups of adolescents from developed and underdeveloped nations is compared by a personality psychologist.

**Personal Dispositions**: Traits unique to the individual that combine in a specific manner to produce a personal style of responding to a variety of stimuli.

Example: Your traits of aggression and compassion combine in a way to produce a personal style of dealing with an annoying neighbor in a firm but considerate fashion.

**Central Traits**: The most outstanding and visible feature of the individual’s personality.

Example: It is your sense of enthusiasm and intensity about life that others describe as the major feature of your personality.

**Secondary Traits**: Feature that impact the individual’s behavior in a very limited number of circumstances.

Example: Your normally passive style of behaving turns to one of aggression when loved ones are being threatened by a “street punk” while you are on vacation.

**Proprium**: The centerpiece of personality serving to help give the individual a sense of self.

Example: What you define as “your” seat in “your” personality class reflects your individual sense of self.
**Cardinal Traits:** The most influential and pervasive feature of the individual's personality.

Example: Your sense of self-esteem serves to impact all aspect of your life, from choosing a career to purchasing a car.

**Six Characteristics of the Mature Personality**

1. Extension of the sense of self. The mature individual is involved in activities outside of himself or herself.

2. Warm relating of the self to others. The mature individual is able to show compassion for the right, needs, and values of others.

3. Emotional security (self-acceptance). The mature individual is able to tolerate the frustrations of life without overreacting.

4. Realistic perception, skill, and assignments. Mature people live in the "real world" and react to the problems of life rationally, not in a defensive or self-centered way.

5. Self-objectification: insight and humor, mature people have a realistic self-image of what they can do and are not threatened by their weakness. They are also able to laugh at their weaknesses.

6. Unifying philosophy of life. Mature people have a clear sense of how they wish to live their lives.

**Personality Assessment from Allport's Viewpoint**

Human value is an important expression of uniqueness through personal beliefs. The six categories of values he used were originally adapted from the work of the German philosopher. Following are brief description of the six categories of values:

**Theoretical:** A desire to discover truth and systematize one's knowledge. An example of this type of value might be seen in the thinking of scientist and philosophers.

**Economic:** A basic concern for what is useful and practical. Such a bottom-line philosophy might be seen in the thinking of people in the business world.

**Aesthetic:** An appreciation of artistic beauty, harmony, and form for its own sake. This type of value might be dominant in the thinking of artists.
Social: A basic concern for the well-being of other people. This type of thinking might be a dominant force in the lives of many teachers, social workers, and others in a variety of helping profession.

Political: A basic interest in power related to any field, not just to politics. Such a value might be a guiding force in the thinking of a domineering spouse or an unscrupulous career-minded individual.

Religious: A desire to unite the self with a higher sense of reality. Such spiritual awareness might be exemplified by people who regularly attend religious retreats and, to some degree, by those who take drugs to achieve a sense of expended self-awareness.

Cattell's Approach to Personality Traits

Cattell's goal in his study of personality was to predict what a person will do or how a person will behave in response to a given stimulus situation. Cattell made no reference to changing or modifying behavior from undesirable to desirable or from abnormal to normal, which had been the approach of some other personality theorists. These more clinically oriented theorists based their work on case studies of patients disturbed and wanted to change. In contrast, Cattell's subjects were so-called normal people. His aim was to study their personality, not to treat it. He believed it was impossible, or at least unwise, to attempt to change a personality before understanding fully what was to be modified.

Cattell's theory of personality, then, did not originate in a clinical setting. His approach is rigorously scientific, relying on observations of behavior and masses of data.

The hallmark of Cattell's approach was his treatment of the data. He submitted them to the statistical procedure called factor analysis, which involves assessing the relationship between each possible pair of measurements taken from a group of subjects to determine common factors.

Cattell referred to these factors as traits, which he defined as the mental elements of the personality. Thus to understand someone fully, one must be able to describe in precise terms the entire pattern of traits that define person as an individual.
Cattell’s Classification of Personality Traits

Cattell defined traits as relatively permanent reaction tendencies that are the basic structural units of the personality. He classified traits in several ways. Cattell distinguished between common traits and unique traits. A Common trait is one that is possessed by everyone to some degree. Intelligence and extraversion are examples of common traits. Cattell’s reason of suggesting that common traits are universal is that all people have a similar hereditary potential and are subject to similar social pressures, at least within the same culture.

Ability, Temperament and Dynamic Traits

A second way to classify traits is to divide them into ability traits, temperament traits and dynamic traits. Ability traits determine how efficiently we will be able to work toward a goal. Intelligence is an ability trait; our level of intelligence will affect the ways in which we strive for our goals. Temperament traits describe the general style and emotional tone of our behavior, for example, how assertive, easygoing, or irritable we are. These traits affect the ways we act and react to situations. Dynamic traits are the driving forces of behavior. They define our motivations, interests, and ambitions.

Surface Traits and Source Traits

A third class of traits is surface traits versus source traits according to their stability and permanence. Surface traits are personality characteristics that correlate with one another but do not constitute a factor because they are not determined by a single source. Source traits which are unitary personality factors that is much more stable and permanent. Each Source trait gives rise to some aspect of behavior. Source traits are those individual factors derived from factor analysis that combine to account for surface traits.

Constitutional Traits and Environmental-Mold Traits

Source traits are classified by their origin as either constitutional traits or environmental mold traits. Constitutional traits originate in biological conditions but are not necessarily innate.

Environmental-mold traits derive from influences in our social and physical environments. These traits are learned characteristics and behaviors that impose a pattern
on the personality. The behavior of a person reared in an impoverish inner city neighborhood is molded differently from behavior of a person reared in upper-class luxury. A career military officer shows a different pattern of behavior from a jazz musician. Cattell recognized the interaction between personal and situational variables.

**Source Traits: The Basic Factors of Personality**

Cattell identified 16 source traits as the basic factors of personality (Cattell, 1965). These factors are best known in the form in which they are most often used in an objective personality test called the sixteen personality factor (16PF) Questionnaire. Cattell presented the traits in bipolar form. Cattell later identified additional factors has designated temperament traits because they relate to the general style and emotional tone of behavior. He gave as examples excitability, zest self-discipline, politeness, and self-assurance. It is important to remember that in Cattell’s system, source traits are the basic elements of personality just as atoms are the basic units of the physical world. He argued that psychologists cannot understand generate laws about personality without describing precisely the nature of these elements.

**Dynamic Traits: The Motivating Forces**

These traits concerned with motivation which is an important issue in many personality theories. Cattell believed that a personality theory that failed to consider the impact of dynamic, or motivating, force is incomplete, like trying to describe an engine but failing to mention the type of fuel on which it runs.

**Ergs and Sentiments**

Cattell proposed two kinds of dynamic. Motivating traits i.e. ergs and sentiments, the word ergs drives from the Greek word ergon, which means work or energy. Cattell used erg to denote the concept of instinct or drive. Cattell’s factor-analytic research identified 11 ergs. These are: Anger, appeal, curiosity, disgust, gregariousness, hunger, protection, security, self-assertion, Self-submission and sex. Whereas an erg is a constitutional trait, a sentiment is an environmental.
Attitudes

Cattell defined attitude as our interests in and our emotions and behaviors toward some person, object, or event. Cattell’s definition is broader, encompassing all our emotions and actions toward an object or situation.

Subsidization

Our dynamic traits—the ergs and sentiments—are related to our attitudes through the concept of subsidization, which means simply that within the personality some elements subsidies, or are subordinate to, other elements. Attitudes are subsidiary to sentiments; sentiments are subsidiary to ergs.
The Self-Sentiment
Each person's pattern of sentiments is organized by a master sentiment called the self-sentiment. The self-sentiment contributes to the satisfaction of the dynamic traits and therefore controls all of the structures in the personality.

The Influences of Heredity and Environment
Cattell showed great interest in the relative influences of heredity and environment in shaping personality. He investigated the importance of hereditary and environmental factors by statistically comparing similarities found between twins reared in the same family, reared apart. Thus, he was able to estimate the extent to which difference in traits could be attributed to genetic or to environmental influences.

Cattell Stages of Personality Development
Cattell proposed six stages in the development of personality covering the entire life span.

<table>
<thead>
<tr>
<th>Stage</th>
<th>Age</th>
<th>Development</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infancy</td>
<td>Birth</td>
<td>Weaning; toilet training; formation of ego, superego, and social attitudes</td>
</tr>
<tr>
<td></td>
<td>6 years</td>
<td></td>
</tr>
<tr>
<td>Childhood</td>
<td>6-14 years</td>
<td>Independence from parents and identification with peers</td>
</tr>
<tr>
<td>Adolescence</td>
<td>14-23 years</td>
<td>Conflicts about independence, self-assertion, and sex</td>
</tr>
<tr>
<td>Maturity</td>
<td>23-50 years</td>
<td>Satisfaction with career, marriage, and family</td>
</tr>
<tr>
<td>Late maturity</td>
<td>50-65 years</td>
<td>Personality changes in response to changes in physical and social circumstances</td>
</tr>
<tr>
<td>Old age</td>
<td>65+ years</td>
<td>Adjustment to loss of friends, career and status</td>
</tr>
</tbody>
</table>
Human Nature

For behavior to be considered predictable, it must be lawful and orderly. Prediction would be difficult without regularity and consistency in the personality. Cattell's View of human nature admits little spontaneity because that would make predictability more difficult. On the free will versus determinism issue, then, Cattell falls more on the side of determinism. Cattell took a moderate position, noting the existence of common traits, which apply to everyone in a culture.

Assessment in Cattell's Theory

Cattell's objective measurements of personality used primary assessment techniques, which he called L-data (life records), Q-data (questionnaires), and T-data (tests).

Life records (L-data): The L-data technique involves observer's ratings of specific behaviors exhibited by subjects in real-life settings such as a classroom or office. This data consist primarily of records of life events, located in such places as public records or archives the rating made by others. (Similar to 'objective symptoms' in homoeopathy)

Questionnaires (Q-data): The Q data technique relies on questionnaires, whereas L-data calls for observers to rate the subjects, Q-data requires subjects to rate themselves.

Personality tests (T-data): The T-data technique involves the use of what Cattell called "objective" tests, in which a person responds without knowing what aspect of behavior is being evaluated. This data involve observation of an individual in a limited situation designed to assess some aspect of personality. Example of T-data include measuring the time required to complete a complex set of hand-eye coordination tests or recording the amount of stuttering during a job interview.

The 16 PF (Personality Factor) Test

Cattell developed several tests to assess personality. The most notable is the 16PF which is based on the 16 major source traits. The test is intended for use with people 16 years of age and older and yields scores on each of the 16 scales. The responses are scored objectively; computerized scoring and interpretation. The 16 PF is widely used to assess personality for research, clinical diagnosis, and predicting occupational success.
Cattell developed several variations of the 16 PF Test. For the assessment of emotional disturbances he compiled the Clinic Analysis Questionnaire. It measures 28 sources traits, 16 from the 16 PF and 12 additional traits such as anxiety, guilt and paranoia (Cattell & Kline, 1977).

**Research in Cattell’s Theory**

Cattell’s research approach is nomothetic. The method of factor analysis involves the study of large groups of people and the calculation of their average performance on various assessment instruments. He sometimes used the data to explain individual behavior. It would reveal the traits that are unique to you as an individual. The clinical approach which includes case studies, dream analysis, free association and similar techniques, is highly subjective. These methods do not yield verifiable and quantifiable data. Cattell wrote, “The clinician has his heart in the right place, but perhaps we may say that he remains a little fuzzy in his head” From a factor analysis of 16 PF data from 3000 male subjects age 12 to 18 years, Cattell concluded that three source traits were determined primarily by heredity (Cattel, 1982) These source traits are Factor F, Factor I and Factor Q3. Three other traits were found to be determined primarily by environmental influences: Factor E, Factor G and Factor Q4. Cattell also used the 16 PF Test to define the relationship between personality traits and marital stability (Cattell & Nesselroade, 1967). Applying the P technique Cattell studied a male college student for 40 days using various assessment measures (Cattell & Cross, 1952). The results showed that traits unique to this individual were also similar to traits common to the large group.

Cattell’s theory demands consideration and respect. Few theories are so systematically constructed of firmly grounded in data. He organized a huge amount of research, accumulating monumental quantities of experimental data in an area frequently characterized by case history, institutions, and speculations.

**Cattel’s Structural Trait Viewpoint**

“Science demands measurement! Measurement began in personality at the end of the Freudian, Jungian, and Adlerian phase of clinically derived theories” (Cattell, 1990). He favored what is best described as a “data-based” approach of personality. He preferred
to base his study of personality on empirical observation, which was then used to
generate specific hypotheses to be confirmed or rejected by additional research.

A crucial and profound conclusion that can be drawn that the human being is a
whole, integrated entity, not fragmented in to independent parts. Medicine in general has
amassed a great deal of information concerning human beings from anatomy, physiology,
pathology, psychology, psychiatry, biochemistry, molecular biology, biophysics, and so
on. Unfortunately, each of these branches of study has examined the individual from its
particular angle. No one denies that what was revealed through these laborious studies
has been illuminating and often useful. But such studies have not so far given us a clear
integrated idea of what a human beings is, functioning in its totality-not merely on its
molecular level, nor on the organon, nor even on the psychological level alone.
Consequently, modern therapeutics takes a fragment view of the human being. If the liver
is affected, give something for the liver; if the nose is running, give some medicine for
nose. The knowledge is haphazard, rather than being based on systematically verified
laws and principals derived from observation of human beings.

Another individual may have clarity but lacks coherence of thinking. He can not
express his thoughts in a logical manner and is therefore not understood by others. He has
lost his capacity for abstracted thinking, but perhaps even more importantly, he has
become subject to impulses; he has become irrational. He jumps from subject to subject,
perhaps brilliantly, but so rapidly that others are left mystified. The stereotype of the
absent-minded genius is a good example of someone disturb in the quality of coherence.
Such a person is deeply disturbed in the mental level.

We have all known individuals who are highly egotistical and intolerant of the
view of other peoples such a person believes that he is always right; that no one knows
better than he does he there for can not accept any new ideas, even though they may be
correct and beneficial. This leads to state of mind which excludes the possibility of seeing
the truth. Such possessiveness may evolve in to a driving desire so out of proportions to
reality that the person may seek satisfaction that any cost.
**Explanation of Human Behaviour from different viewpoints**

Human mind is most probably the only unique object nature has created. Theorisation of mental functions is bound to continue till human being lives on this earth and remains able to reason. Human mind has never fitted into any ‘designer’ module till date. The following example will show that one single sequence of behaviour can be viewed from varied and wide angles:

**Situation**- Sourav is attending New year’s Eve party in a garden resort.

**Behaviour**- While at the party, Sourav becomes very nervous and withdrawn whenever other people approach him.

**Explanation**-

1. **Biological Viewpoint**- Sourav biochemical system predisposes him to become “uptight” around people in social situations, such as parents.

2. **Evolutionary Viewpoint**- There is survival value in the tendency to move away from those objects that are perceived as a threat.

3. **Behavioral Viewpoint**- Sourav has never learned the conversational skills necessary to make “small talk” at party.

4. **Psychoanalytical Viewpoint**- Sourav social withdrawal represents an unconscious desire to have other take care of him, as his mother did in the past.

5. **Cognitive Viewpoint**- Because he is unable to talk other at work, Sourav except to fail when talking to people at the party as well.

6. **Cultural Viewpoint**- The overly familiar behavior of other at the party is inconsistent with the traditions of Sourav cultural background.

Allport (1961) says, “Guide equivalent form of adaptive and expressive behaviour” and a personal disposition is a trait. Five traits dimension / approach and some of their components adapted with modifications from Norman (1963) are: (i) Extraversion (ii) Agreeableness (iii) Conscientiousness (iv) Emotional stability and culture.

Classifications of individuals into personality types on the basis of body build (Kret Schmer, 1925; Sheldon, 1954).
Freud, explore conscious and unconscious mind and compared to an iceberg; small part shows on the surface of the water represent conscious experience and much larger mass below water level represent the unconsciousness – a store house of impulses. Freud sought to puzzle out the basic determinants of personality.

**Homoeopathic Approach:**

Samuel Christian Frederic Hahnemann, father of Homoeopathic system put forward a brand new concept of patient management and physician’s role. His crusade fell the Chinese Roll of dual theory (of body and mind being separate entities yet interacting through pineal body) or mind-body dualism. He proposed and practiced unit theory of mind oneness and told to individualize every patient whoso- ever comes, without any prejudice. He also held that manifestation of disease is trait based. As no two persons are exactly similar to each other, so no two disease pictures of same origin will be same or similar, they will differ in many aspects. Two typhoid patients will never be the same; they will differ in as many respects as the persons. So every patient should be given due attention without being prejudiced, upholding the characteristics of the patient as well as his diet and regimen. The characteristics include both physical and psychological characters. Except for the most modern psychologist, all workers considered both physical and mental features, collectively and / or separated but finally jointly. Homoeopathy has accepted the theory of psora, sycosis and syphilis as the fundamental causes of all chronic diseases. Homoeopathy accepts that the person being dynamic in nature, the disease and subsequent cure should also be dynamic. Disease, health and cure are dynamic and at the same time automatic.

Homoeopathy proposes that the traits are inherited and the manifestations get modified by ways and means of life, other diseases and such other factors. It also proposes that there are 7 traits of which 3 are unit of psoric, sycotic, and syphilitic; 3 are combined Psoric sycotic, Psoric-syphilitic, sycotic-syphilitic and one is complex of all 3 Psoric-syphilitic-sycotic when modern psychologists have stood by the theory of sixteen (Cattell) or big-five traits. Homoeopathic traits of psora, sycosis and syphilis have both physical and psychological aspects. Homoeopathy suggests others to consider both
physical aspects as well as psychological because none of these alone can individualize a person as a person has both physical and mental aspects. Thus, both physical traits and psychological traits are to be considered. So, the homoeopathic approach is a totalitarian approach without any compromise.

Homoeopathic traits have been briefed above as the works done by Hahnemann, Samuel. Psora is a trait that helps keep healthy, and if failed, become diseased, manifest symptoms according to the trait and get cured. Homoeopathic traits should be dealt with by the psychologist for further applicability.

Psychology in Homoeopathy:

Homoeopathy is probably the first branch of medical science that has recognized the mental aspect of a patient. Though, Homoeopathy has not recommended special study of mind of a person or a separate entity but it has taken a serious note of changes that are associated with the diseased condition of an individual. Every deviation from normalcy, every change in attitude, will, understanding, sexual behaviour were taken into consideration. The mental conditions were not generalized under the heading of intelligence, cognition, trait etc. but definite particulars were noted as mental irritability alternating with cheerfulness in evening. Homoeopathy admits all the information available without any prejudice, without categorizing those, without use of any scale or manual like DSM or any statistical concepts. Homoeopathy presses forward the concept that it is not the scale but the finding that is more important. It is also considers that the changes in the psychological sphere of an individual should be studied in terms of the psychological aspect of the same individual that prevailed before being diseased. Psychological aspect of one individual is not to be compared with those of other persons.

Intelligence of a person should not be compared with the same of other but the same person before and after being diseased. Many a person manifested extraordinary skill in different aspects. Homoeopathy has large grasp over clinical psychology as homoeopathy has special clinical expertise. The treatment of mental anamotres is a special field for homoeopathy. While treating homoeopathy takes every aspect of psychology into consideration viz. sensation, perception, consciousness, learning,
memory, cognition, general and psychological development, motivation, emotion, intelligence, copings stress, personality counseling, love, desire, hate, affectation, compliance, obedience, etc. Personality trait, homoeopathy admits, depends partly on evolution, heredity and partly on influences and involvements. Changes in manifestation of personality influenced by environment but the fundamentals do not change and are basics of personality. It is always difficult to gather all the characters of a personality because of some of them remain sub-clinical and do not manifest, some are clinical and observable and some are made-to-order and are pseudo-manifestations. Such one to be considered absolutely at the personal level of each individual laughing on one's own misfortune and laughing when afraid of being shot are both presenting with ‘laughing’ yet the basics are different as laughing on misfortune is jesting while laughing while afraid is an attempt to hide the fear. Homoeopathic system distinguishes between these two and prescribes different drugs and advices differently.

Homoeopathy has not classified the personality disorder and left that to the researchers on medicine. Hahnemann, (1842), in organon of medicine (6th edition section 3) “If the physician clearly perceives what is to be cured in diseases, that is to say, in every individual case of disease (knowledge of disease, indication),... than he understands how to treat judiciously and rationally, and he is true practitioner of healing art”. Thus, for the purpose of treatment homoeopathy has advocated to depend on the “indications”, the symptoms and signs manifested in a person and “... as no real cure of this or of other diseases can take place without a strict particular treatment (individualization) of each case of disease…”(Section 82) and “This individualizing examination of a case of disease, for which. I shall only give in this place general direction, of which the practitioner will bear in mind only what is applicable for each individual case, demands of the physician nothing but freedom from prejudice and sound senses, attention in observing and fidelity in tracing the picture of the disease,” (Section 83). Homoeopathy thus, advocates strict individualization by the method of taking or care using highest aptitude.
In practice, homoeopathy advocated to proceed from general to particular from gross generalization gradually to the particular individualizing factor. Study of personality traits and disorders gradually fills up the caffer of "knowledge of disease" by means of gathering information in the form of signs and symptoms, which will be, in later stage, used as indication, impart to generalization. Diagnostic and statistical manual of mental disorders is one such attempt of generalization. DSM admits that there are conditions which are 'NOS' - not otherwise specified, implying that there are many a ship, between the cup and the lip, and many more are to come. There are generalizations of disease. In homoeopathy treatment, should not depend on generalization but on the basis of individualization. Individualization is a process to single out a patient. Homoeopathy stresses (section 83) that every individual is to be singled out as regards the disease as well as the remedy simply because no two persons one exactly similar (leave aside to be the same) and treated individually using the individualized medicine.

A medicine is individualized by means of finding out its patho-gnomonic character through drug proving, when a drug is administered in a non-toxic, sub-molecular - dose in a healthy individual, the drug action produces some transient changes which are recorded in the form of Homoeopathic materia medica. These findings individualize a drug from all others. During the course of treatment, the individualizing indications gathered from patient are tallied with the individualizing indications gathers from drug proving. When these two informations are found to be similar, the drug is administered to the patient.

For this purpose of treatment, homoeopathy has advised a pathway. Patient from any clinical sub group, be it obsessive - compulsive personality disorder or personality disorder NOS, is put under category of any the following 7 (seven) miasmatic categories
(a) Unit miasm - (i) Psoras, (ii) Sycosis, (iii) Syphilis,
(b) Compound maims: (i) Psoric - sycotic, (ii) Sycotic-syphilitics, (iii) Syphilitic-psoric
(c) Complex miasm: Psoric-sycotic-syphilitic in accordance to the symptoms manifested.
Therefore, the patient's disease picture is compared with the drug picture of the drugs of the said miasmatic group and the most similar one is administered. This century witnessed a change in gender of excellence and is still undergoing a phenomenal change.

Today's social environment is proving to be markedly different from that of past. Industrialization, education and economic freedom have made several of the exploited ones fight oppression and a biased social mind-set.

New challenges demand new talents; key relationship skills such as empathy, self awareness, integrity, altruistic behavior; self development assertiveness would navigate a person towards a proper life satisfaction and overall adjustment in personal and career.

All personalities have their psycho-somatic manifestation. Homoeopathy believes that the 'Napoleon's' psychological personality can only be in 'Napolean' somatic structure and not in 'Nehru', structure. 'Madonna' can not fit in 'Mangeshkar' structure, 'Rabindranath' is too big for 'Robinson', 'Pele' in 'Putin' are impossible. Mohandas Karam Chand Gandhi fits in psoric, Cassablanka in sycotic, Subhash Chandra Bose in Syphilitic, Abraham Lincoln in psotic-sycotic. Idi Amin in sycotic-syphilitic, Vladimir Lenin in syphilitic-psoric. The above findings imply that appropriate study of personality trait in context of Psychology and Homoeopathic perspective is important.

The first major link between personality and health involves health behaviour – what people do—that people with certain personality take greater risk with their health and thus die sooner.

Psora: Perverted psoric mind:
**Sycotic: Degenerative sycotic mind**

- Weakness of memory
- Jealousness
- Anger
- Discontented
- Absent mind
- Repenting
- Suicidal thought
- Fear fullness
- Tendency to conceal
- And lack of honest thinking

**Syphilis: Vitiated mind, produces destructive disorder anywhere, perversion, suppuration and ulceration**

- Dullness
- Anxiety
- Suicidal impulses
- Mental depression
- Desire solitude
- Aggravation at night

**Psyche and substance**

Yet as we have discovered in microphysics as well as in Jung’s work in depth psychology, process of form underlie the basic dynamics of both matter and psyche, and depth psychology has discovered that symbolic images and correlations are among the most powerful transmitters of energy, capable of “moving mountains”.

Imagine and symbolic thinking is moreover eminently helpful in grasping the constitutional “remedy picture” of the homeopathic materia medica.

Now a “right” attitude of mind is held to be the exclusive determinant in curing or preventing illness by avoiding stress and tension, while it is certainly true that a hopeless or pessimistic outlook on life, repressed psychological conflicts and tension do result in organic pathology and that positive imaging helps in restoring as well as maintaining health, it is equally true that no one alive can wholly avoid tension, stress, conflict, repressions, depressions, and disappointment. Indeed, psychological complexes and
crises are building stones of personality. Frustration and repression are the unavoidable conditions of ego-building no less than approval, success, satisfaction, and joy.

A genuinely holistic viewpoint cannot but see the body as the visibility of the mind and the mind as the expression of the particular individual self's way of embodiment.

The evidence of homeopathic proving and of the efficacy of the simillimum selected from the specific symptom totality demonstrates the fact that for every possibility of personality as well as organismic pattern.

Psychologically, growth of personality occurs through crisis and confrontation with archetypal, namely specifically typical human patterns, situations or problems such as dependence, separation, togetherness, competition, aggression, love and complexes of father, mother, child, the hero or of evil, to name but a few.

The remedy -personality pictures here attempted provide only one of many possible approaches to the materia medica study.

Independently of each other, medicine and psychology have accumulated a considerable amount of information in their particular fields. Much less progress has been made towards an understanding of how these two fields could be systematically correlated. The diagnosis of a disorder as psychosomatic still implies the absence of "real" organic disease, that psychological difficulties might have very "real" physical manifestations is seldom considered seriously.

The general trend of medical thought is still strictly dualistic, psychic and somatic happenings are treated as mutually exclusive rather than inclusive.

Whereas any evolutionary goal is never considered for the physical organization. Modern analytical psychology has shown that physical events, even in there pathological manifestation as neuroses, represent definite stopping stones in an evolutionary pattern which strives toward the fulfillment of a potentially inherent ideal personality, a wholeness growing out of the resolution and integration of opposing elements.

The only such large scale controlled psychosomatic experiments upon human beings are to be found in the so-called homeopathic "provings". The evidence of
psychosomatic interaction gathered from these experimental drug provings may serve as the starting point for over investigation.

A detail study of homeopathic material medica, which is compiled by collecting these artificial drug pictures and clinical corroborations, shows that every such drug effect is characterized by specific alterations of the total personality, namely by emotional and mental changes which arise in addition to the disturbance of the general vitality and of the special organs.

**Homoeopathic approach to health and illness:—**

Concept of illness and health

§ 1

Des Arztes hochster und einziger Beruf ist, kranke Menschen gesund zu machen, was man Heilin nennt. (Organon der Heilkunst by Dr. Hahnemann)

The physician's high and only mission is to restore the sick to health, to cure as it is termed. (Translated by William Boeicke, M.D.).

Mission: (L. mittere, missum, to send) the act of sending; the duty on which is send; a group of people sent to a foreign country for religious work; a foreign country,...

Hahnemann was never on a mission nor was he a missionary. All through his work we see him humbly sharing his insight with his dispels and followers. He uses the most kindest and loving expression while addressing them as well as he was very critical towards practitioners of the old school. So the word mission seemed a misfit. As we studied the original German version we literally started by putting the meaning of each word that Dr. Hahnemann had written in this aphorism. German as a language is very beautiful, accurate and expressive but many a times one faces an inability to find an identical/similar expression as one translates it in to English. What is meant is not a criticism but a sharing on the deeper level what Dr. Hahnemann reveals so simply. This beginning is so beautiful that if one understands these simple words one can understand the floe in the Master's heart.

Hahnemann speaks of the concept of sickness (illness) and health. Both are very fundamental as well as vast. Illness and health are polar concepts. Both are singular
concepts. Both are singular concepts as it becomes meaningless to express by Dr. Hahnemann in the § 9... In the "healthy condition of man" i.e. health is a condition where all the vital sensation and functions are running in harmony with each other. Every thing is at ease but once out of that condition the vital sensation and functions are not in sync, there is disharmony, one is not is ill. Also, it is appropriate to quote from that "The material organism, without the vital force, is capable of no sensation, no function, no self preservation"... This means that the body is never ill nor healthy for. "It derives all he sensation and performs all the functions of life solely by means of the immaterial being (the vital principal) which animates the material organism in health and disease". As individual our material body houses the spirit and our consciousness that has within it decided the pattern of our state/ states. Thus, whatever person suffers from is the resultant of the somatisation or condensation into form of the informal or immaterial code. Thus, body is the plane on which the reflection of the consciousness is played out in flesh. It is through form that content express it self and it is in this way that form becomes meaningful. In short illness is a meaningful provider and this is the reason why the physicist David Bohm coined the term soma-significance.

Kent, express it so widely...the real sick man is prior to the sick body and we must conclude that the sick man must be some where in that portion which is not left behind. That which is carried away is primary and that which is left behind is ultimate”.

One has to differentiate thougth between symptoms and illness. Symptoms can be many and varied but they are the expression of the same state (illness) that an individual has imbibed e.g. desire sweets, frown, aggravation 4 pm to 8 pm, Dictatorial, dominating etc. are symptoms of the illness or state called Lycopodium. Thus symptoms are bodily expression of the disharmony at the level of consciousness. The language in which we express our symptoms revels our inner self as to where and what we lack; where are we stuck? It is thus that what we have is what we lack and therefore it is imprudent to destroy a symptom, as is most frequently the case with modern medicine. One has to read in between the lines as to what the symptoms are expressing for when you treat holistically as in homoeopathy, one can heal. Symptoms are the tools of healing.
By sick (illness) and health Dr. Hahnemann speaks to us about polarity and by using the word 'heal' he has beautifully paved for us the way to transcend polarity.

So, through illness one can become healthy and then transcend and be healed. The meaning of illness is in its ability to make us healthy and whole again. So, as homeopathic physician our highest and sole profession is to make the sick people healthy and that is to heal them. Hahnemann express his understanding of "health" as well as that of the word "heal" and that is to go from polarity to unity i.e. oneness which he beautifully express as "... the higher purpose of our existence".

There is another thing one realizes, as one meditates on what Hahnemann express in the Organon .. he uses the superlative to get his point through e.g. in the second aporism he writes, "the highest ideal of cure..." He doesn't express... "cure should be rapid, gentle and permanent " but he write... "The highest ideal of cure". If we ask question, what does ideal mean? It means perfect ... Can there be anything better than perfect? Certainly not! But Dr. Hahnemann adds a superlative and that is highest and the same word appears as a superlative in the first physician’s profession and therefore, the more flowing translation would be “the physician’s highest and sole profession...” This aphorism also guides us as regards our profession and that is of individualization as it relates us as homoeopaths. We are individualizing disease for the individual, not the disease, is the entity. When we make (or restore) sick people healthy we are considering them as a unity, as a whole and not fragmentary or in their parts. In a reverse way this help us to understand how the part is an extension and expression of the whole and how the specific disease pathologies that a patient suffers from are in congruence to the disease state, which is imbibed or inherited by the patient.

As Dr. Hahnemann expresses himself in this very beginning of all the aphorism that are to follow, it reveals to us how medicine is not only a science, but also the art of letting our own individuality interact with the individuality of the patient. It is this love for humanity and concern towards its suffering that Dr. Hahnemann is addressing and for this we need to commit ourselves to this profession.
‘We may know the principles- the science of homoeopathy- but unless we love the art, and practice it, we will fail in the highest department of our calling.’

This aphorism reminds us of these beautiful words written in the introduction of the Harrisons-Principles of Internal medicine... ‘No greater opportunity, responsibility or obligation is given to a person than that of serving as a physician. In treating the sick there is need for technical skill, scientific knowledge and human understanding. The person who utilizes these with humility, with wisdom and with courage will provide a unique service and will build an enduring edifice of character. The physician should ask of destiny nothing more than this and should be content with no less.

Temperament

Temperament is a peculiar physical character and mental cast of an individual, which starts when the parent cells unite to form a zygote, the very beginning of new life. The type of temperament that an individual acquires, depends not only on his/her ancestor’s temperaments and hereditary stigma, but also depends on the state of mind of both the partners during the period and perhaps even after birth, when the new born is connected with mother for fulfilling it’s physical need during the phase of lactation (as it’s an experimental truth that the emotion of mother affects offspring during breast milk feeding, e.g. if mother feeds her breast milk after getting anger baby may suffer in convulsive seizures).

A human organism either acquires single temperament or inherits more than one temperament by birth. Once the cast is formed, it can not be changed by medication. However, when he/she is exposed in prolonged environmental non familial influence, his life harmony is affected and there is occurrence of another set of behavioral pattern due to appearance of a different temperament or layer formation due to prolonged exposure in unfavorable circumstances. While the Homoeopathic remedial approach can cure the particular layer as well as the set of mental disorganization with physical complaints caused on account of the influences of the acquired temperament, but the basic cast can never be changed.
According to Dr. H.A Roberts:

"Temperaments are to a very large extent physiological, but besides the matter of temperament implies colouring, functional tendencies of circulation, elimination, respiration and so on; and at the same time mental and emotional tendencies in reaction to environment and circumstances."

By facing long continued uneven circumstances the ‘emotional climate’ or temperament may be changed. So environmental factors can add or alter the temperament of the person. A jovial person with Sanguine temperament may turned to Melancholic or Melancholic may changed to choleric for survive and adjust one's. As an example, Phosphorus personality by continuous humiliation may be turned to Natrum muraticum and after continuous heartbreak that person may turned to Sepia.

According to Kent’s view, Temperament are not caused by proving, and are not changed in any manner by homeopathic prescribing, it means Temperament can not be twisted by any how. But the temperament which is appeared in a man in his/her life time by layer formation due to receiving many buffets from life, that must be rectified by giving homeopathic medicine: which eradicates the forming layers as well as if there is any newly appeared temperament that should at the same time.

Continuous stress may be overcome in real aspect if there is any ideal substitution of the need or any hopeful achievement comes in life.

When the miasmatic states are cleared by treating the patient with anti-miasmatic remedies thoroughly, the treatment should be concluded constitution of the person. It minimizes the weakness of the person to be affected emotionally by future odd circumstances and for bringing out the best quality of the constitution and strengthening him/her vitality like “polishing the diamond”.

**Fundamental Factor**

Hahnemann, divided all the dynamic disease as acute and chronic with special connotation and denotation attached to these terms and aetiologically he divided the chronic diseases falling under three miasmatic; Psora, Syphilis and Sycosis as fundamental causes of chronic diseases is generally due to chronic miasms Sec. 72 ends
thus after dividing the diseases into acute and chronic miasms. Fundamental factors are the morbific agents which are causally connected with production of diseases, were designated by a general term "miasma or miasm'.

1. Perversion/ Diversion of mind to commit evil things - primary manifestation - always outwardly manifesting; No mental concentration, meditation, sacred thoughts. Utterly a theoretical man, have little or no practically at all; builds castles in the air; fictitious thoughts. Passionate raving or indulgence to achieve unnecessary objects. Inability to concentrates; a deceitful philosophical attitude regarding religion- a feigning philosopher- they long for travel yet they are weak and debilitated.

2. Mentally alert, quick and active in their motion will work like "Trojans" for a short time but easily fatigued both mentally and physically - profound prostration; desire to lie down - quite characteristic. Extreme fatigue restrains him from performing his duties.

3. Anxiety - another characteristic - to the point of worry and fear. Various fears in adults and children. Fear of all type - of death when ill; of incurable diseases; unable to accomplish what they attempt; manifested by anxiety; become dizzy and faint in a crowd or when they meet strangers or when any unusual ordeal is to take place; easily bewildered, anxiety, fear of being alone, hard work of darkness.

4. Weakness of memory, Aversion to people and company - does not like to react with the unknown people; desire to be alone; roams in deserted places, cannot tolerate noise, or crowded place.

5. Mental restlessness to achieve unnecessary objects - one of the primary manifestation; Thoughts come so fast that they get entangled by them; They cannot stay put in one channel for any length of time; Restless; they want to be something but they do not know what they want to do; Restlessness - irritated. Starts his activity in a dramatic way and also end it in a dramatic way; Hysteria, changeable temperament Depression of spirit, bursting out crying, which relieves,
restlessness particularly noticeable at the new moon and in case of the women at approach of the menses.

6. Oppression and anxiety on awakening in the morning; A particular characteristic of mental irritability- produces sense of bodily heat while they are working; hypersensitivity and hyperactive.

7. Selfishness, lack of human conscience; internally extremely selfish but pretends to be very liberal; rich people pretend and stay in ragged dress, shrewd people pretend to be religious and make huge donation; man of the hide and seek nature; Dishonest, wicked; secretive and impure of thought and action.

8. Indolent; aversion to work, bath; untidy appearance; aversion to keep everything clean; in different, alert, apprehensive; Become weak on slightest exertion- Physical and mental lethargy.

9. Change of temperament without any apparent causes; has fits of anger but there is seldom any desire to harm other and this alternates with tearful mood. Much depression of spirit- burst out crying which relieves the whole condition- they are not accustomed to silent grief.

10. In constant complainers pulsation in different parts of the body and a feeling of constriction about different parts of the body. Lack of confidence, helplessness, sudden anxiety about the heart particularly when stomach conditions are present. She is at times quite without thought; sits lost in thoughts.

11. They fly into a passion yet in a moment, they weep and are patients; in anger they tremble with rage and when over, they are greatly prostrated and often sick for a time. A true psoric patient is a constant an noyance to his friends ; often found complaining and find faults with others; A chronic grumble; unsatisfied and never well; anxious when ill. Time goes too fast and too slow.

12. Never satisfied with the existing state of things; feels they are not rich enough; and try to acquired more riches. Psora is relieved by perspiration; weeping often palliates, for some time; sudden transition from cheerfulness without any apparent cause.
13. Melancholy, violent beating of the heart, anxiety and extreme nervousness often awakes from sleep; chill and chilly sensation, fainting spells, headache, nausea and vomiting and host of symptoms follow attacks of fear even to convulsions, epilepsy and spasm. Sensitive to many impressions such as odor of flowers, smell of cooking food to atmosphere changes, bad news, joy or very easily disturbed mentally. Amenable to reason, weeping mood- often for hours with out knowing a cause for it.

14. Peculiar manias- Checks the room again and again as if he thinks some body is hiding behind the furniture or checks the lock again and again; keeps repeating the same word of sentences as if he thinks that others can not understand him.

15. He met with a friend in the street exchanged some words with him , then they went in two different direction but sycotic friend will come back in a hurried way to catch the friend and will again repeat the former words as he is in a suspicion that his friend has not understand previously.

16. Always thinks about his/ her ailments; therefore, can’t remain under the treatment of one physician. Patient himself examined the site of lesion very carefully and frequently and keeps changing the physician.

17. In-coordination in behaviour- failing to speak the truth, exceedingly suspicious, jealous, cross, irritable, secretive; tendency to suppress his/her ailments or symptoms. Inferiority feeling, cheap mentality, narrow-minded, intention to hide from others, lack of honest thinking and lastly repenting over past events which may lead to suicidal impulses.

18. Fixed ideas and mania. Think as if the body is made of wood; as if sometimes is moving in the abdomen, as if the spices of food are insects etc. Lack of confidence, absent mindedness; loss of memory; loses the thread of conversation; in-coordination in memory-forgets the recent events but can remember the events distant past; forgetfulness. Slowness of speech can’t find right words. He even dose not trust himself, he must go back and repeat what he has said or done.
19. Due to restlessness and dissatisfaction there is lack of concentration on certain things, which may lead to mental restlessness. As a result of restlessness sycotic always reflect change of posture, cannot sleep quite; Anger from trifles, impatient cunning deceit; lack self confidence. It makes him a liar and vicious scoundrel, makes him destitute of all love and affection for other, makes him mean and selfish. All the vicious criminals on earth-thieves, robbers, murderer are product of Sycosis. It makes a best out of man.

20. Suspicious; mischievous; mean; selfish; jealous to his relatives and friends; suspicious to his own works, surroundings, to other characters etc. he dare not trust himself he must go back and repeat what he has done or said and wonder if he has said just what he means. Absent minded, cross, irritable and vindictive, peculiar vindictive tendency, for making a secret of everything.

21. Anger; aggravated by change of weather, from thunderstrom; a living barometer with the slightest change of temperature, Sycosis also reflect the changes in the mind. Anger from the trifles which even lead to physical assault; tries to hurt others mind. (In a family where the grandmother can not adjust with her only daughter-in-law, Sycosis must be in a family)( In a factory where lock-out or labour unrest a regular feature, Sycosis must be present). Cruelty, lack of affection, rudeness and vexation; Sycosis present all varieties of deprivation and rudeness.

22. Quarrelsomeness; tendency to harm other and injure others mind to harm animals. This produces the worst type of cruelty and cunning deceit and the worst from manias of any of the stigmata. Men and women who commit suicide today are mainly sycotic. The mental conditions are much ameliorated when warts or fibrous growth appear or from return of old ulcers or old sores and markedly ameliorated by the return of acute gonorrheal manifestation.

23. When Sycosis I coupled with Psora, became the basis of most criminal insanities and most of suicides. When syphilis and sycosis are combined, these patients
became sullen, smouldering, threatening to break out in to dangerous manifestation.

24. Does not reveal his disease to anyone; broods over thighs; suicidal tendency mainly sycotic; sorrowful. Reading and mental efforts causes pain in the head. He condemns himself; grossly debased. Rude; Triflies make him wild with anger and assault physically. Expressive quality is sycotic; His complaints numerous and symptomatology as variable as the winds of March (Allen).

25. Vitiated mentality, the miasm perverts; deforms, vitiates the senses of judgment, the memory, the sharpness of the intellect. The patient can not realize the pains. The desire and aversion to food stuffs are also lost. Whenever a patient cannot explain his symptoms, its characters, its liking and aversions, it must be borne in mind that syphilitic stigmata is behind. Destruction, perversion, dissolution or degeneration is the most significant characteristic of syphilis, cold-blooded iconoclast.

26. Mentally dull, heavy, stupid and especially stub-born. Idiocy, ignorance and obstinacy leads to melan cholia and gloominess; must read time and again to comprehend; he reads but can not- a kind of mental paralysis. Due to dullness of intellect, loses the thread of conversation; lack of perception.

27. Forgetfulness; impairment of memory. Gloominess is manifested through anxiety and apprehension. Lack of self confidence, does not trust others. Love for his own life becomes extinct and he always contemplates esp. at night, over the means of putting an end to his life. No enjoyment or interest in any pleasurable things of life.

28. Lack of sense of duty and responsible it due to impaired memory; lack of self confidence; patient can not perform his duties to his parents, children due to impaired memory. Fixed ideas which are not eradicated by any amount of talk or explanation. Restlessness is so great that it drives them out of bed. Mental symptoms are better by unnatural discharges.
29. He is a close mouthed fellow. He does not worry his friends with his troubles. He will regard as appropriate both the death of an individual and the explosion of a nuclear bomb over a town. Immature children having various fears; arithmetical calculations difficult; loses the thread of conversation. Suspiciousness; memory and retention power extremely diminished.

30. They are always depressed but in the depression they keep these troubles to themselves and sulk over them; always immersed in melancholia and depression. This depression ends in anxiety when patient likes to be in solitude. Desire to be in solitude, aversion to company which leads to suicidal tendencies; patient are introvert. Desires to escapes from themselves and from others. Fixed ideas and fixed in moods. Cruel and jealous; mischievous; malicious and full of hate; prostration of mind; Close mouthed fellow.

31. The fact that this extremely ancient infecting agent has gradually passed, in some hundreds of generations, through many millions of human organisms and has thus attained an incredible development, renders it in some measure conceivable how it can now display such innumerable morbid forms in the great family of mankind, particularly when we consider what a number of circumstances contribute to the production of these great varieties of chronic diseases (secondary symptoms of psora), besides the indescribable diversity of men in respect of their congenital corporeal constitutions, so that it is no wonder if such a variety of injurious agencies, acting from within and from without and sometimes continually, on such a variety of organisms permeated with the psoric miasm, should produce an innumerable variety of defects, injuries, derangements and sufferings, which have hitherto been treated of in the old pathological works, under a number of special names, as diseases of an independent character.

In order to succeed in the treatment of chronic cases, it is not enough if the remedy selected is similar in symptoms only. Besides the similarity in symptoms, there must be a similarity of miasmas also. The remedy selected must also be miasmatic. If in a given a case someone prescribe Rhus tox on the superficial symptoms of backache worse
on beginning to move but better from continued motion, there may be some relief for one or two times, but there can be no permanent cure unless the medicine happens to be in keeping with the miasm of the patient to ascertain the miasmatic basis of the case and to see to it that the remedy selected corresponds to it. But how are we to know definitely what miasm is there in a case, in order that we may be able to make miasmatic prescriptions? --- The only means of knowing this is the symptoms and their character. The miasmal ways make them selves known, by the character of their symptoms. Characteristic way of expression of each of the three miasms i.e. psora, sycosis and syphilis.

The characteristic symptoms of Psora---

1. Unnaturalness of appetite—either a complete want of appetite or canine hunger.
2. Mental disquietude for no apparent cause moroseness; want of courage and energy; fearfulness.
3. Pallor of the face; want of usual luster in the eyes.
4. Exhaustion out of proportion to exertion, tendency to suffer long from slight illnesses.
5. One sided headache (Hemicrania), a tendency for such headache on the slightest cause. Various kind of pains and various kinds of sensations in the head.
6. Sensation as if all the blood of the system was rushing up towards the head with a simultaneous sensation of suffocation, causing both physical and mental restlessness. This however passes off with a partial sweating of the face and forehead. A tendency for such spells occasionally.
7. Unnaturalness of sleep, want of sleep, broken catnaps, startling during sleep, sleep full of dreams, dreams of fear; sweating during sleep; evacuations during sleep; crying, grinding of teeth during sleep; various kinds of sound in the mouth during sleep; restlessness and constant change of sides during sleep; laughing during sleep; salivation during sleep. Excessive sleepiness is also a Psoric symptoms.
8. Various kinds of pain and sensation in the rectum.
9. Harsh, irritable temper; want of affection for any body; tendency to do evil to others.

10. Excessive sexual appetite: The above are some of the symptoms of latent Psora; and they are not the expression of any particular diseased condition. But when these symptoms are there, it is only to be understood that Psora is also there, it is only to be understood that Psora is also there, and that it will some day break out in disastrous shape, and it is then only that its existence will be recognized, but it may breakout any moment as above, because Psora may be the cause of any disease, though it is hardly perceived when no disease actually exists.

Besides the symptoms detailed above which are those of latent Psora, there are other symptoms of Psora manifested. And there is no end of the manifestations of this manifested Psora. In fact all the various kinds of diseases and disease-manifestations known and heard of and even those yet unknown and unheard of are symptoms of Psora.

Of course there are some diseases and disease-manifestations which are caused by Sycosis and Syphilis, but yet Psora furnishes the background for them too. It is a fact that Psora hands with this Psora and create complications.

Other cause of disease-complications

1. Gradual fineness and subtlety of the miasms as also the knottiness of their bonds due to progressive heredity, and

2. Uniting of directly acquired miasms with these hereditary forms.

The disease manifestations of the human race have reached and will yet reach under the method of treatment that is passing as scientific and rational.

It was very rightly said by Samuel Hahnemann that the natural disease, i.e., those brought on by unnatural treatment.

It is that brought on by man in his wanton luxury. Luxury is a fight against Nature and Nature is ever up to occasion. Man is fast uprooting the ovaries of the females with the object of controlling birth instead of talking to the natural laws of control, and Nature is rewarding such ingenuity quickly enough with a variety of diseases.
However, in order to understand Psora, it is necessary to study man from the most internal part of his being to the external—from the mind to the material body. It is in the mind that Psora originates, and it is the mind that it vitiates most. In the first place, the Psoric mind is restless. He is never at ease; never satisfied with anything. This restlessness of mind is again manifested in his feeling and will, and this leads to restlessness in action. There is an all round restlessness. He is never satisfied with the existing state of things. He has married wife and even seeks gratification in other women and thus he acquires gonorrhea and syphilis. There is no calmness, no peacefulness of mind; no quietude. It, however, necessarily follows that this restless state of the mind has a keenness of intelligence, because, restlessness of mind means sensitivity and sensitivity is power of understanding things easily. But this power of understanding or keenness of intelligence of psora is of no use to the world, because it is perverse.

The next point about the Psoric mind is fearfulness. He is full of “fear”. He fears every thing. He fears darkness; he fears to be alone; fears an ordinary ailment and thinks that something serious would come of it. He fears undertaking even ordinary physical works; fears what will happen in the future. We, therefore, see that mentally Psora is restless and fearful.

The females very clearly develop their characteristic traits during pregnancy, and it is, therefore, very easy to study up their symptoms then. The peculiarities of carving in respect of food etc., furnish good miasmatic indications, and if this can be watched and ascertained, prescribing becomes much easier. Craving and aversions are always in accordance with the personality of the individual; they show the internal essence of his being.

**Constitution and disposition**

We frequently speak of constitution and of constitutional remedies yet when we ask our selves what constitution actually is we find that we are at loss for an answer. A definition like, “the some total of an individual’s characteristic as they are potentially determined at the moment of fertilization” really means very little because it means to much and each too general.
Reaction of four persons on one problem: used to act out a harmonious pantomime called “the hair in the soup”. It depicted the reaction of four different people upon finding a hair in their soup. The first one flies in to a rage and throws soup and dish at the waiter. The second starts, expresses disgust, shrugs it off, takes hat and coat and walks out whistling a tune; the third breaks into a crying fit because the most of full things always have to happen to him and the fourth looks at the hair, leaves it right there, goes on eating and after finishing the dish orders another portion.

The pantomime evolved from naïve observation of the traditional four temperaments, actually casts light upon the most essential aspect of our problem. For it depicts nothing less than four different characteristic reactions to one and the same situation; or to be more exact, three different reactions and one failure to react adequately. Moreover, and this is important, it depicts these reactions in a way which makes it quite obvious that the reaction are preprogrammed and compulsive, not elective. Each individual reacts according to an innate, predetermined emotional pattern that makes it impossible for him to respond otherwise. The choleric cannot respond in a phlegmatic fashion nor can the sanguine or phlegmatic person, even if he wanted to, work up a real affect. If any of them tried to do so, let us say by willpower and self discipline, they would at best partially succeed, and only as far as surface appearance concerned. But this artificial reaction would be stilted and unconvincing; more so, it would be at the price of a disproportionate expenditure of energy and of a conflict between the energy of the pattern which they try to thwart and the energy of the suppressive disciplinary attempt. For the automatic responses are of the nature of conditioned reflexes and are therefore compulsive.

Observed best if this is true by choosing a more simple example of automatic reflexes reaction of compulsive, or choice-less, character: the coughing reflex. Everybody, who has ever experienced the torturing compulsion to cough, will remember how, for a while, one may resist it by most intense effort of will and energy.

Just as upon dropping a coin into a cigarette vending machine, one get cigarette and not chewing gum regardless of the good or bad intention of the machine. (which can
not choose after all, but not only respond in its on built-in way) so upon setting a stimulus to the visual mechanism, be it light or blow on the eye, one gets visual responses or sparks etc. Since the eye can respond only visually. When one challenges an inherent melancholic response pattern, one can get only a depressive melancholic response. From an allergic conditioning one obtains an allergic response. Each preformed pattern responds in its own inherent fixed fashion.

Thus, we may say that constitution is the inherent tendency to respond automatically along qualitatively predetermined individual, characteristic patterns. Constitutional differences are the differences of response patterns to identical situation. Constitution can be defined by characterizing these fixed response pattern. Thus, we may speak of psoric allergic constitution, of sulphur or nux vomica constitution, etc.

Any attempt to stop the typical constitutional response pattern, or to enforce one that is different from the inborn automatism, always meets with fundamental resistance and difficulty in the wrong run it proves impossible. The very attempt, more likely than not, will add to the existing trouble. Whenever, the patterned response is one of maladaptation which induce suffering ("pathein") and thus, in a "pathological" way threatens the functioning of the total organism, a rapprochement has to be sought not against but within this individual response pattern.

Genes, environment and multiple personality traits

Most studies of genetic and environmental contributions to its personal traits include a number of traits. One twin study example is the German Observational Study of Adult Twins, which examined personality traits based on the five factor model (Borkenau et al., 2001). Unusually, it employed peer reports of personality trait scores and personality rating based on video-recorded behaviour as well as self reports. The correlations between monozygotic twins rating are always higher than those between dizygotic twins, often more than twice as high. The genetic contributions range from 33-44%, the shared environment makes very little contribution, and nonshared environment is the largest contributor for all traits.
Fitted models to mixed data sets used all of the Big Five dimensions of personality. For neuroticism he drew data from the same studies as those used to model extraversion. There is no way to choose between models which assume non-additive genetic effects and those which assume unequal MZ-DZ/sibling shared environments assumptions is made, the additive genetic effect have a range 28-46% with a mean of 34%. The shared environment effect on MZ twins ranges from 5-17% with a mean of 15%, and that of ordinary siblings ranges from 0-9% with a mean of 5%.

In conclusion, it is to add that although, numbers of studies have been conducted related to personality traits in different ways but they do not reflect how personality traits can effect the suffering and healing of the Man Kind through homoeopathy and psychology. Keeping this in mind the investigator plans to undertake the present study and the second chapter deals with the review of literature where some of the studies have been presented with certain necessary theoretical background.